THE

Vision of Judgment;

OR, THE

RETURN OF JOANNA

FROM HER TRANCE.

"I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it."—Hab. ii. 1, 2.

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."—Rev. x. 7.

"But Jerusalem which is above is free, which is the mother of us all."—Gal. iv. 26.

"Honour thy father and mother: that thy days may be long upon the land which the Lord thy God giveth thee."—Exodus xx. 12.

"A second Adam must appear,
Ere your redemption come;
But how can ye so blinded be:
Can Adam now appear,
Without his Eve, do you believe?
Now see the mysteries clear.
No; I must come in Adam's form,
For to create all new,
And from me must the Woman come,
The good fruit for to shew."

See J. S. Prophecies—Book called "The Birth of the Prince of Peace."

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INTRODUCTION.

THE following little work, though written in answer to a letter received from Mr. C., one of Joanna Southcott's judges, and minister of the chapel called "*The House of God,*" Walworth, is seriously recommended to the attention and perusal of all people, as it is a subject of the last importance to every soul of man, and will be found particularly interesting and acceptable to all those who have been anxiously looking for the kingdom of God, and the fulfilment of the holy Scriptures, and of all the prophecies and spiritual revelations, dreams and visions, given from God, through various instruments, as well in this latter period of time as in the former ages. The wise men of this day, who have taken upon them to expound the Scriptures, have told us that prophesying has ceased long ago; but surely they have not got their information from holy writ, but have taken upon them to contradict it; for the holy Scriptures declare, "that in the last days both the servants and handmaids should prophesy, dream dreams, see visions, &c." But the people of the latter age (I mean those who have lived within the last fifty or sixty years, particularly the teachers of religion), who have used all their influence to drive away from the minds of men every idea of supernatural religion; tell them of revelations, or communications received immediately from our blessed God and Saviour, or of the appearance of angels, or of having dreams of a supernatural tendency, they are alarmed; and every one thus favoured with divine and spiritual teaching, is counted an enthusiast, or cried down as a mad-man, so that their poor priestridden followers, if they should meet in the street one visited by the spirit of the Lord, would shun him as they would a mad dog. Satan, the sworn enemy of God and man, having gained such an ascendency as this over the minds of men, thinks that his kingdom is secure enough; and, indeed, so great is his power in men of late, that infidelity has taken such deep root, and has spread itself to such an alarming extent, that except those days should be shortened, this cursed spirit would destroy all the inhabitants of the earth, no flesh could be saved; but, blessed be the God of truth, who hath reserved a David unto this time to go forth with his sling and pebble against this great Goliath, who has defied the power of the living God: and this David is none other than Shiloh, the Spirit of Truth, who is now come, "binding his fole to the vine, and his asses' colt unto the choise vine; he washed his garments in wine, and his clothes in the blood of grapes; his eyes are red with wine, and his teeth white with milk: to him shall the gathering of the people be." The writer of this work has two things only in view, namely, the glory of God his only Lord and Master, in whose fear he writes, and the good of his fellow men, among whom he sees no one less deserving of the favour of God than himself, and of course cannot say to any, "Stand by thyself, I am holier than thou;" but "by the grace of God I am what I am, and if it is of grace it is not of works, no; but it is by faith, that it might be by grace, that the promise might be sure to all the seed," as well as to himself. The enlightened reader will, in perusing this little book, say with Paul, "Without controversy,

great is the mystery of godliness; God, manifest in the flesh, justified in the spirit, seen of angels, believed on in the world, received up into glory." But the mystery is now opening, and the kingdom of God, so long desired and prayed for by all the servants of God, is now begun on earth, and will rapidly spread its benign influence over the whole earth; but it is not coming "with observation, not according to human invention, not by might nor by power (of man), but by my spirit," saith the Lord; for Shiloh, the spirit of truth, will be found rising up in men, women, and children; in every city, town and village, working in all, one heart, one soul, one mind, just as it was in the shadow: "And the multitude of them that believed were of one heart and one soul." (Acts iv. 32.) And so Babylon will be surprised and taken in a way they never expected, for this holy consuming fire of God will burst out at so many different places, that the flame thereof will burn up every enemy, devour and destroy all opposition, abrogate all laws, but the law of love, joy, peace, righteousness, equity, and truth; and thus it will go on to establish, until all evil is drowned in the deluge of grace, and driven from the earth for one thousand years.

The stones of this glorious and spiritual temple, of which this grand structure is to be composed, are now preparing, in various places; for Hiram, the chief architect, is found at last, who is carrying on the work gloriously, and will complete and raise up the building without the noise of a hammer being heard. God is a God of order as well in the spiritual, or new creation, as in the creation of matter of old, or in the creation of man in the outward figure; therefore, agreeably to his decrees, and to fulfil the Scriptures, and all other prophecies that have been given to men (who prophesied of the end), fixes his standard in one, which is the spiritual man-child brought forth by Joanna Southcott; but let no one say that he bears record of himself; no, but shows that the Scriptures, in union with Joanna's writings, and her writings in union with the Bible, declare plainly, that such a one must arise in this day; and that until such a one appeared, the greater part of the Scriptures, and all other prophetic writings, remained enveloped in mystery; and to such a time as this, and to such a character coming forth, they all point; nor could the kingdom of God be established on the earth, or be seen, before a man was born again, agreeably to our Lord's words to Nicodemus in the third of John, about which we have both heard and read much; every sect and party insists upon it that must be, yet what it is, is a mystery to them;—"Ye must be born again," sounds forth from every pulpit, but neither preachers nor people know what they mean; no, "the wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit." And, O blessed be God, the day at last is come, when by way of birth, the blessed spirit will go forth in all that do participate hereof, until the glorious Messiah's reign is established universally, and God be all and in all. "Say not there are four months, and then cometh the harvest, but lift up your eyes and behold the fields, for they are already white unto the harvest, and he that reapeth receiveth wages, and herein is that saying fulfilled, One soweth, and another reapeth."

I have no ill will to any man, but on the contrary good-will unto all; but I confess I am at enmity with the powers of darkness alone, by

which the whole world have been deceived, and in many are working strongly against the kingdom of God, though by words, they profess to be supporters of it; yet (by the way and manner in which they have handled the word of the Lord, and have spoken of those whom God has sent forth in his work, and who have been faithful servants unto the end of their lives), they declare plainly that their deeds are evil, and they hate the light, neither will they come to the light, lest their deeds should be reproved. I heartily wish that Mr. C., and all who stand as he does, may be delivered from this state of mind; and with these good wishes the following answer to his Letter was written; it was sent to a friend of mine, but as it aims at destroying the right ways of the Lord, and opposes the just, equitable, and merciful decrees of God, for our happiness, I cannot but oppose it; and this I do, by showing forth the truth, of which every one will be able to form a judgment; and that each may be able to form a true judgment, is the prayer of your servant in the blessed Lord's work. C. W. T.

THE

VISION OF JUDGMENT, *&c.*

A LETTER.

SIR,—Your letter to my friend Mr. T., was read among us with great attention. You are "glad (you say) of an opportunity of laying before the world, messages from the celestial world,—not any uncertain or doubtful impressions on the mind, involved in obscurity or questionable in their import, but messages delivered in an audible voice, distinct and clear, as man speaks to man, and those frequently when numbers have been present; words spoken as clear and intelligible as those spoken to Paul going to Damascus, 'Saul, Saul why persecutest thou me?'" Sir, I rejoice that the time is come when the mysteries of those communications given to various instruments in time past, will now be laid open and explained; as it is this, together with the unsealing of the sacred Scriptures, that will chase away the darkness, ignorance, and death, in which, by the fall, we have all been enveloped, and will

'On the sightless eye-ball pour the day."—Pope.

I think it a great privilege to be in the company of those who are favoured with divine revelation, or who are as you say, "visited by messengers from heaven;" and though they deliver those messages as you describe, yet, as to their import or meaning, a man without the special gift of discerning of spirits and understanding mysteries, may be greatly deceived. You, perhaps, will say, "How can there be any mistake as to the meaning of those heavenly messengers, when they speak to the very persons then present, even naming them, and telling every one the office they are to fulfil in the kingdom of God?" to which allow me to answer—I think that if myself were present, and the Spirit through any one, had named me as being any great character that should appear in the latter day, I should judge, that at most, I were but the shadow of the character; nor would I be prevailed on to believe

myself such a one, until I found myself really in possession of the qualifications that were needful to enable me to fulfil the important station wrought in me by the Holy Ghost. I say, I should be jealous of the Spirit that appointed me to the office, and should fear that it was not a true Spirit, until I was wrought upon in a supernatural manner; or at least, I should think that I did not understand the Spirit, for this reason: I find that many characters in the Scriptures were spoken unto as if they were the substance, whereas it is evident, from the word not being fulfilled in them, that they were but the shadow. Permit me here to bring forward an instance or two, in proof of this:—1st. God said to Adam and Eve, "Be fruitful, multiply, replenish the earth, and subdue it." Words could not be plainer than these; yet the words stand for the end, and are to have their fulfilment in that Adam and Eve that should stand at the head, and be the parents of a new generation, a spiritual offspring, "a holy nation, a peculiar people, a royal priesthood," in whom God shall be glorified on the earth. This pair will be fruitful in producing such children—these are they that shall replenish the earth (man), and will subdue man unto God—and unto this pair all that seek God and follow after righteousness are commanded to look, (see Isa. li. 2), "Look unto Abraham your father, and to Sarah that bare you:" read the whole of the chapter. Now this Abraham and Sarah are the very Adam and Eve mentioned above.—Again, God said to Abraham (Gen. xvii. 9), "Sarah thy wife shall bear thee a son indeed, and thou shall call his name Isaac, and I will establish my covenant with him for an everlasting covenant, and with his seed after him:" Further (v. 21), "But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year:" And the word saith further, that "in Isaac all the families of the earth should be blessed." No doubt Abraham looked for the fulfilment of this promise in his son, but alas, how mistaken was he! For, to this day the word is not fulfilled, but is just now begun to be fulfilled. 'Who then is this Isaac?' it may be asked: I answer—Christ the wisdom of God, and the power of God, revealed in man. This is that divine offspring of this spiritual Abraham and Sarah, this is he in whom all the families of the earth shall be blessed; for this is Emmanuel, God with us; this brings God to man, and unites man to God. Isaac means laughter, and surely it is this union alone that can wipe the tear of sorrow from every brow, light up every countenance with gladness, and make us all laugh and be merry together!

Again, see what our Lord said to his disciples:—"Unto you it is given to know the mysteries of the kingdom of heaven;" but did they know these things? No; they themselves confess, that they knew but in part; and the Lord Jesus himself, said on one occasion, that they knew not what manner of spirit they were of. He told them that they should "tread on serpents and scorpions, and tread down all the power of the enemy." But was this fulfilled in them? No; they only stood as shadows of the end,—and just so stood all those that were with Joanna and other visited characters; for even her judges, and all her cotemporaries, were but shadows of those who should be enabled by the spirit to understand the true spiritual meaning of all the word of God, and this is the time that all are called upon to judge the woman's writings, and to come to a right knowledge of the ways of the Lord. Enough,

I presume, is here said to establish the assertion above made, that " God speaks to the shadow as if it were the substance, and calleth things that are not, as though they were;" and in this he hath proved himself to be " without variableness or shadow of turning." Seeing that in this age he acts as in ages past, " till the substance of all appeareth."

I hasten now to the next part of your letter, where you say, " The Lord will permit the purest and most faithful of his creatures to have impressions from the powers of darkness, to try them; nay, in some instances he will suffer them to be deceived, and acted upon as from himself, that they may have an accusation against Satan." To which I answer—I acknowledge that Satan has been permitted to tempt and try the faithful servants of God, and in some things to foil them; this has been permitted under the fall for this reason: if Satan was not suffered to tempt and try man, while in the world of sin, in the first place Satan would accuse the Lord of partiality to one man above another; therefore the Lord has left his servants exposed to his temptations. In the next place, if a prophet were not tried, tempted, and buffetted by Satan, he would grow proud, and think that because he had revelations given him, there was, perhaps, no one on earth like himself; so God leaves him a little to Satan's malice, as far as is needful, and when he sees fit, to distress him in various ways, and this very thing answers a glorious end towards the individual; for it keeps him from rising up in pride and presumption, of which he would be in danger, not having knowledge to guide him (this was eminently the case of Mr. Brothers), and his fall would be like that of the fallen angels.

You say, in the next place, " That there never was a human being existing in this world, the pure and holy body of Jesus Christ excepted, that was out of Satan's reach;" But, was there never to come a time when the evil spirit that darkens the mind of man, and fills it with enmity against God, should be divided from the soul of man, and instead of walking in the night, or darkness, being alienated from the life of God, through ignorance, that the day dawn and the day-star should arise in the heart? See the following Scriptures, Heb. iv. 12, 13. " For the word of God is quick, and powerful, sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit (that is, dividing the evil spirit from the soul), and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight." Again, 2 Pet. i. 19. " We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts."

Now the word of prophecy which foretold of the kingdom of God, was given as a light in a dark place all along to this time; for, those that had the word, had not the light and knowledge of it, but were used as instruments to hand it down to posterity, until the establishment of the kingdom itself; they did not derive that profit from it which men think, but the word was recorded to stand for the end, to have its fulfilment in a people that should be born of the spirit, and raised up unto life eternal in the last days. For proof of this, see the testimony of Peter concerning this very thing—1 Pet. i. 12, 13. " Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that

have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Now, if this blessed revelation is begun in a man, he is no longer subject to the evil spirit, but to the good; and in the good, which is light, life, joy, and peace, he will go on, and shine more and more unto the perfect day; for now is the gospel by John began to be fulfilled, chapter the first.—" In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light that was the true Light, that lighteth every man that cometh into the world." But what world does this mean? I answer, not the old world of sin, for all is darkness there, and has been, up to this present time: The word stands, not for any time past, no, not even for the time in which it was written; but for this very present time, for this is the beginning of the creation of God, the creation of the world of holiness, " righteousness and peace, and joy in the Holy Ghost," in every heart that receives the Word; they shall rest in the love, and enjoyment of God, without molestation of the evil powers, for one thousand years; this is that rest that St. Paul tells us of:—" There remaineth therefore a rest to the people of God;" and the door in this world of rest is now standing open unto all true believers; and this door is Christ, the true light—and " he that entereth not by this door unto the sheepfold, but climbeth up some other way, the same is a thief and a robber; but he that entereth in by the door is the shepherd of the sheep," (here is the door, and the shepherd that cometh in to the sheepfold by the door), " to him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out." This is that very door mentioned in Zec. xiii. 1. " In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness." Again, Rev. iv. 1. And " after this I looked, and, behold, a door was opened in heaven;" that is the heavenly heart, in the instrument of life, where the blessed Trinity is come to dwell—and now " the Spirit and the Bride say come, and let him that heareth, say come, and let him that is athirst come, and take of the water of life freely." And though it has hitherto been the unhappy lot of men, to be under the power and dominion of evil, so that Satan has reigned with despotic tyranny over the human race, keeping them " in bondage under the curse of a broken law, so that they groan, being burthened, waiting for the adoption:" Yet God promised deliverance from this bondage of corruption, and put us into the enjoyment of glorious liberty and freedom; and the man that would oppose this, I cannot call him less, however, than Satan's friend, an enemy to the kingdom of God, who would not allow God, if they had their will, to fulfil the promises he has made unto us; our blessed God and Father has caused his promises to be recorded throughout the Scriptures, that a time should come when we shall be made free from sin, out of Satan's reach, and temptation proof here upon this earth, through the blood of the Lamb;

that is, the life of the Lamb, (for the blood is the life), communicated to the soul, or establishing itself in the heart, destroying the old sinful life, "the old Adam, the first man, that is of the earth, earthy, and the second man, the Lord from heaven," enthroned there as the rightful Sovereign, Lord, and King. See St. Paul's epistle to the Romans, chap. vi. 14. "For sin shall not have dominion over you: for ye are not under the law, but under grace." Ver. 22, "But now being made free from sin, ye became the servants of God, ye have your fruit unto holiness; and the end, everlasting life." 1 John iii. 5, 6, 7, 8, 9, "And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth, hath not seen him, neither knoweth him. Little children, let no man deceive you: he that doeth righteousness, is righteous even as he is righteous. He that committeth sin, is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

Again, (1 John v. 18, 19, 20.) "We know that whosoever is born of God sinneth not: but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." Now this is that eternal life promised throughout the Scriptures, we should enjoy in the end; and God has undertaken to work all this in us by his spirit, faith, that worketh by love, and purifieth the heart; and I ask, if that wicked one cannot touch us, are we not out of his reach? Yes, we are redeemed from his power, Satan is cast out, and he that denieth that Jesus Christ is thus come in the flesh is Antichrist; he is against Christ, and wants to keep up the Devil's kingdom; but Christ hath made me free, and his power will keep me to stand fast in that liberty, never more to be entangled with the yoke of bondage, but ruled by the law of love, which gives one eternal sabbath of rest. Observing no forms, or modes of external worship, no set days, new moons, or fast days (see Isa. lviii. 6, 7, 8.) "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the Lord shall be thy rere-ward." Read the whole of this chapter.

Mr. C. in the next place proceeds thus: 'Tell me why Job was tempted?' The most holy Spirit declares, Job "was a perfect and upright man," 'and as such he could not die, and Satan complained God had so hedged him in, that he had no chance, though he watched him daily, permission was given to try him. In all his trials Job abided in truth, had the fear of God before him; yet Satan made him a transgressor, in self-justification.' This, and more he saith concerning Job;

but I have inserted this much as a specimen of the darkness of the mind of men, without the light of the spirit of truth, there is a mystery concerning Job which no man by his learning could find out, but the only revealer of the mysteries of the word hath made it known, and will go on until all the Bible is explained, and this alone will bring men to one mind, and make their jarring discord cease. The book of Job is not a history of any thing that is past, but a prophecy of things to come, and Job himself is a character that was to be manifested in the last time, even in this present time. The name Job means—sorrowful, hated, or fighting, howling out, or abiding enmity; and in the meaning of the name, is hidden the mystery of the subject. 1st, Sorrowful—A man of sorrows, an afflicted man, one who should pass through much tribulation, especially spiritual tribulation, that no being on earth was ever exercised in before; but it may be asked, Was not this Jesus? Was he not this man of sorrows? He was a man of sorrows indeed! But all the Scriptures were not fulfilled in those things that took place in him; but another must suffer in this day, after a spiritual manner, bearing his cross with him, that his kingdom may come on earth, and of this man, Simon, the Cyrenian was a type (see Mark xv. 21.) "And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross." Again, Paul to the Colossians, i. 24. "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." It is clear from these Scriptures, that such a character must appear; but to make it still more plain, I will show why this Simon is so particularly mentioned, and as being the father of Alexander and Rufus, I say he was a type of this man that was to suffer in this day. Alexander and Rufus, means good and evil standing in the man; this man stands as Rebekah bearing Jacob and Esau. Alexander means the helper of men; which is light, truth, and grace; for this is the true helpmate for men—And Rufus means, red, or redness, which answers to Esau, or Edom; for Jacob called his brother Esau, Edom, because he sold his birthright unto him for a mess of pottage made of red lintiles; and here is the mystery of these words in Isaiah.—"Who is this that cometh from Edom with died garments from Bozrah, in tribulation travelling in the greatness of his strength; I that spake in righteousness, mighty to save, Why are thy garments red, as he that treadeth the wine press? I have trodden the wine press alone, (the heart), and of the people there was none with me; but Esau must be cut off by slaughter—the sword must go through the land, the two-edged sword must go through the Woman's soul (the Man Woman), to cut off the evil generation, the evil powers; therefore this man is baptized into death, and this is that death through which death, hell, and the grave of sin is destroyed in him, the evil fruit—that the good fruit alone may remain: for while the enemy was in the field he was still sowing tares, so that the wheat was choaked, and without this the Scriptures could not be fulfilled, nor the pure grain appear, to make the pure bread, the unleavened bread of sincerity and truth. Read the destruction of Esau, Jer. xlix. 10, &c. "But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not. Leave thy fatherless children, I will preserve them alive; and

let thy widows trust in me. For thus saith the Lord, Behold, they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it. For I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes. I have heard a rumour from the Lord, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle. For, lo, I will make thee small among the heathen, and despised among men. Thy terribleness hath deceived thee, and the pride of thine heart, O, thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation; every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof. As in the overthrow of Sodom and Gomorrah, and the neighbour cities thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in it. Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her; and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me? Therefore, hear the counsel of the Lord, that he hath taken against Edom; and his purposes, that he hath proposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them. The earth is moved at the noise of their fall; at the cry, the noise thereof was heard in the Red sea. Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs." Read also the prophet Obadiah.

Now the truth of the Scriptures could never be brought to light until some man was worked upon to go to the bottom of every truth: and that he might be a witness of the truth of the Scriptures, and of the Woman's writings; he must first be plunged into a state of sufferings, for the word must be first fulfilled in one man, before the light of it can come either unto himself, or the people; for his sufferings are designed not only for the obtaining of light and knowledge for himself, but for all the people (and let it be observed that the light of the word of God is eternal life, is our redemption); therefore, he suffers as a public character as well as for himself, and his sorrows and sufferings are clearly set forth in the Scriptures, a few portions of which I shall here bring forward: Job x. 15; &c. "If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction; for it increaseth. Thou huntest me as a fierce lion; and again thou shewest thyself marvellous upon me. Thou renewest thy witnesses against me, and increaseth thine indignation upon me; changes and war are against me. Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me, &c. &c." This language is wrung from him through the sufferings that are laid upon him, for God left him, to the buffetting of Satan, for Satan said that if

he could have his will of him to tempt him and try him as he pleased, he would make him curse God to his face, and that although he had sacrificed already all his temporal interest, and given up all that was dear unto him on earth, to obey the commands of the Lord, that he might obtain his blessed kingdom; and although he spent his days and nights in praying, and crying unto God, for the downfall of Satan's kingdom, that the earth may be reprieved from the misery under which it groaned, and is groaning, and that God may take possession of every heart, that men might give unto the Lord the glory and honour due unto his name. Yet Satan thought he could prevail against him, and is permitted to go to work upon him, only to touch not his life. God seems to withdraw his supporting aid, to hide his face from him, to shut out his prayer, to appear like an enemy unto him; and Satan takes the advantage, and comes upon him while he is weak, with the most horrible temptations within, telling him that God had forsaken him and cast him off, after all the promises he had made him, and after all the enjoyment he had found in following on to know God, his fiery darts came against him with all the malice that Satan was capable of shewing; for as the man had levelled all his darts against Satan and his kingdom, in his petitions to God for his overthrow, so Satan is glad to have him now in his power to afflict, and here is the grand struggle for life. Satan fights by his temptations, to persuade him that God is not a faithful God; the man fights with the word of God, and says, "though he slay me, yet will I trust in him," he hath promised me eternal life, and his promise cannot fail, he will establish his glorious kingdom, "Satan," as he hath said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God. Whom mine eyes shall behold for myself, and not another; though my reins be consumed within me,"—

> "A tedious night shall a bright morning have,
> And then my soul shall take her old abode,
> And cloth'd in flesh, I shall behold my God."

"Rejoice not against me, O mine enemy, for though I fall I shall arise, though I sit in darkness the Lord shall be a light unto me!" Satan then raises up persecutions from without against him, from all his friends and acquaintances; his brethren forsook him, and cast him out from among them; his wife and children think him mad, and pay no attention to his words, but treat him with scorn and contempt; and all revile him for following such a God, to let him suffer in this way, and tell him to curse his God, but he holds fast his integrity; nor can Satan, with all his endeavours, get him to charge God foolishly, but in the face of every discouragement, he trusts in God, casts himself on his mercy, pleads his promises, not only for himself, but for all the people, keeping God to his word, submits with patience to all his sufferings, believing that God was faithful, and though he had fallen so low, yet, that he should in the end prove him a faithful God: and in confidence of this he takes up his cross, and goes forward until he experiences the truth of it; he is brought forth to the light, and his eyes behold the righteousness of the Lord; and though he halted, as it were, between two opinions, while passing through this valley of the shadow of death, questioning thus: "Is it possible that God will forsake me utterly?

Hath he forgotten to be gracious? Hath he in wrath shut up his tender mercy for ever? Will he be favourable no more?" Yet the promise of God kept him from despair, and brought him up from the depth of hell. (Read "*The Strange Effects of Faith*," p. 322.) "He that was like Jacob, and began to halt between two opinions, seeing but through a glass darkly, was taken to my kingdom to see me face to face, and this shall be a sign unto all men, he that believes in my word and relies on my promises, shall inherit my kingdom here, and have a never fading crown of glory hereafter; for now the halting Jacob is come before me as a prince, to receive power from God, and his name shall be called Israel, and he shall intercede for all the true Israel of God; so he that hath ears to hear, let him hear what the Spirit and the Bride say, awake ye that sleep, and arise from the dead, and Christ shall give you life." (Read all this of Bruce, for this is the fulfilment of it.) And this Job is that very same character mentioned in so many parts of the Scripture, to be first a sufferer, first to be trodden down by the overflowing scourge, and then, by the power of God to rise as a conqueror, bursting the bars of hell and the grave. (See Rev. ii. 9, &c.) "I know thy works, tribulation. and poverty (but thou art rich), and I know the blasphemy of them that say they are Jews, and are not, but are of the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the Devil shall cast some of you into prison (or shall cast you into prison), that ye may be tried, and ye shall have tribulation ten days: (this means for a short time), be thou faithful unto death, (unto the death of sin), and I will give thee a crown of life. He that overcometh shall not be hurt of the second death. He that overcometh shall inherit all things; and I will make him a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that overcometh shall be clothed in white raiment, and I will not blot his name out of the book of life; but I will confess his name before my Father, and before his angels. To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne." (Isa. xxix. 1, &c.) "Woe, to Ariel, to Ariel (this means the lion, or altar of God), the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust. Moreover, the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away; yea, it shall be at an instant suddenly. Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is

empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against mount Zion."

Again, Isa. xlii. 1, &c. "Behold, my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoaking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." Isa. xli. 2, "Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as dust to his sword, and as driven stubble to his bow. But thou, Israel, art my servant Jacob whom I have chosen, the seed of Abraham (the seed of faith), my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant, I have chosen thee, and not cast thee away. Fear thou not; for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name; and he shall come upon princes as upon morter, and as the potter treadeth clay." Isa. xliii. 1, &c. "But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee."—Isa. lxii. 1, &c. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be marred."

Isa. xxvii. 1, &c. "In that day the Lord, with his sore, and great, and strong sword, shall punish Leviathan the piercing serpent, even Leviathan that crooked serpent; and he shall slay the dragon that is in the sea. In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day." This Leviathan is the Devil, that is in the heart of man, which must be slain in man (in one first, as a shadow, or rather as an earnest of the whole), and to have this done in him brings him into great sufferings. Isa. xxvi. 13, 14. "O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, they shall not

live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." Lam. iii. 1, &c. "I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light. Surely against me is he turned; he turneth his hand against me all the day. My flesh and my skin hath he made old; he hath broken my bones. He hath builded against me, and compassed me with gall and travail. He hath set me in dark places, as they that be dead of old. He hath hedged me about, that I cannot get out: he hath made my chain heavy. Also when I cry and shout, he shutteth out my prayer, &c. &c.." See Jonah ii. 1, &c. "Then Jonah prayed unto the Lord his God out of the fish's belly. And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple." Isa. xlii. 19, "Who is blind, but my servant, or deaf as my messenger that I sent? who is blind as he that is perfect, or blind as the Lord's servant."

Now come to the Psalms, but first, see "*The Book of Wonders*," by Joanna Southcott, page 44. "What king going to make war against another king, sitteth not down first and consulteth whether he be able with ten thousand, to meet him that cometh against him with twenty thousand? From these words I shall answer thee: It is not from the prophets that I could meet the king with ten thousand to destroy his twenty thousand; this could not be done had I not come to lay the foundation, to shew in what manner I should return again, and how my gospel stands to fulfil the prophets in the end; and the Psalms of David that were never fulfilled in man, but now I have told thee that they shall be fulfilled in the Son that shall be born of thee this year; for this shall be the king that I shall enable with ten thousand to destroy those that rise up against him with twenty thousand, so that if his enemies be double at first, yet I tell thee one man shall chase a thousand, and two shall put ten thousand to flight." Psalms cxvi. 16, "O Lord, truly I am thy servant; I am thy servant, and the son of thy handmaid:" Here is the mother and the son, the handmaid, and servant—and these Psalms have their fulfiment in the son and the servant. First, the spirit of truth is the son, but the spirit entering into a man, makes him the son; and in this way all must be made sons and daughters, only it begins in one. Every one must be born of the woman, that is of the spirit; of her spirit, let us be born. See Psalms xxxi. 9, &c. "Have mercy upon me, O Lord, for I am in trouble; mine eyes is consumed with grief, yea, my soul and my belly. For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed. I was a reproach among all my enemies, but especially among my neighbours, and a fear to my acquaintance: they that did see me without, fled from me. I am forgotten as a dead man out of mind; I am like a broken vessel. For I have heard the slander of many; fear was on every side: while they took counsel together against me, they devised to take away my life. But I trusted in thee, O Lord: I said, Thou art my God. My times are in thy hand: deliver me from the hand of mine enemies, and from them that perse-

cute me. Make thy face to shine upon thy servant: save me for thy mercies' sake." This is the language of Joanna's son, in whom, and in whom alone, the Psalms are fulfilled; Read them and see, all ye that pass by, is it nothing to you? "Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Jord hath afflicted me in the day of his fierce anger." Isa. liii. 10, &c. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." But who hath believed this report, that Jesus Christ is now come in the flesh and suffereth thus, by whose stripes we are healed? See Joanna's prophecies:—"Thou must suffer like thy master for the stubborn sons of men—by thy stripes they healed must be—if they will he healed at all, now is the time to stand or fall."—That is, at this time, now that Joanna is risen again in the man, the man woman mentioned in the 8th thought, "*Strange Effects of Faith*," Who is Joanna equal with the female that is gone before? Consult the following pages, for they stand to have their fulfiment now; for one part of Joanna's writings was fulfilled in the time when she was here prophesying in person, and the other part to be now fulfilled: she is here in spirit. Pages 8, 27, 29, 37, 46, 79, 87, 109, 120, 160, 172, 180.—"*Strange Effects of Faith*."

You are directed to these pages by the spirit in the woman Joanna Southcott. See page 56, 7th part of "*Strange Effects of Faith*." Isa. lxi. 1, &c. "The Spirit of the Lord God is upon; because the Lord hath anointed me to preach glad tidings to the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort them that mourn." "This day is the Scripture fulfilled in your ears, yea, even in this day;" for this stands for the end, and what Jesus said of it in the fourth of Luke, stands for the end. The Spirit of the Lord God is upon an instrument, bringing now the glad tidings that redemption is actually begun, the acceptable year of Jubilee, the time when the sin-bound captives shall be set free from Satan's power and influence; for the millstone is already cast upon his head, the crown of thorns is now on his head; the day of vengeance hath overtaken him; the woman's seed hath bruised the serpent's head; the sins of all the people are laid upon him, according as it is written in Lev. xvi. 21. For he is the author of all their sins, and now let all Israel join in this, and take no sin unto themselves, lay them on the head of the goat, all of them, and you are no longer bound with Satan's fetters. Your prison doors are open, you are free, God layeth not iniquity unto you; enjoy then the smiles of your heavenly Father, who imputeth not sin unto man, but the Devil. "Blessed is the man whose iniquities are forgiven, whose sin is covered; blessed is the man whom God imputeth not iniquity." Joanna is risen in the man, and the united twain has cast all on Satan's head. The Lord is risen indeed, and hath appeared unto Simon, and he has on the garments of vengeance for clothing, and is clad with zeal as a cloak. Well, we see now, who is the true Job: we see his sorrows, and the cause of them; his temptations and perse-

cutions, his poverty and distress, his sore boils of affliction, yet, after all, hated of this generation; as it is written, "As the lightning shineth out of one under heaven, even unto the other under heaven, so shall the Son of Man be in his day." But first, must he suffer many things and be rejected of this generation? to wit—The generation that wish still to keep up Satan's kingdom:—The natural man, the sodomite, the whore, the adulterer, the man of sin, the sorcerer, the drunkard, the thief, the bastard, the viper, the adder, the fox, the swine, the old man, the man of the earth, the bloody city, the bond woman, and Satan the Devil; this is the generation of them that know not God: these are they that killed the Lord, and always slew the prophets; and this cursed Jezebel shall now be hunted away out of the world; her time is up, the dogs have got her; the Lord's driving is like Jehu's now to do his work, his strange work, who is on my side, who

"To throw her down, ye stars begin to shine."

And see, that "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

But, perhaps, you will say, this one means Christ; well, so it does, but the head is not without the heel, for the body to be complete. The head suffered long since, and now the heel hath suffered; God and man hath suffered, and now Satan pays for all; the third woe is come upon him: for one must be anointed in this day to join with the woman to bring the blow on Satan, both for himself and all the people; and this is that Joshua mentioned in Zech. iii. 1, &c. "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem (that is Joshua), rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." (Read the whole of the chapter.) Now Joshua means Jesus, and Jesus means Saviour; but this is not that Jesus that came among the Jews, and was crucified on a cross of wood; for he was never a sinner, he had no iniquity, he was never clothed in that vile raiment; but this Joshua is one in whom the Spirit, the holy child Jesus is come, to be our Saviour, to save his people from their sins; and herein is the word fulfilled, which saith, "The same Jesus that ye have seen ascend, shall in like manner descend;" and this is in a cloud, a human being, on the earth; for in one he first comes, and then to all, to fulfil the blessed promise of our dear blessed heavenly Father, God Almighty, Jesus, Shiloh, and Christ. "I will dwell in them, and walk in them, they shall be my people, and I will be their God." This is the way, and this alone, that Jesus is the Saviour of men; this is that sacred faith that all must have, that oath that ends all strife—bring the child or kill them all—in all hearts I bid you bring him, that the child may worshipped be,

"No more the infant will be had in scorn,
But joyfully received where he is born;
This birth it is that heals us of the fall."

Here I must notice another part in Mr. C's. letter to my friend; he writes as follows:—" Pray let me ask you what was the object of your Sunday's visit? I thought it was a wish of you to hear what I laid before you on Monday evening. Why did Mr. Paul, with all the pomposity of theatrical action, take up the time with reading his piece of patch-work? He fancied himself Paul among the Athenians, coming to correct us from worshipping the unknown God. I suppose the enemy can work strange conceits in the human mind; I mean not those who are willingly and knowingly so. I charge not any with being such persons, not even Tozer or Morrison, they saw in the year 1803, that I had been the instrument of raising numbers? About one thousand five hundred were sealed by me from first to last. I can show I have *acted Paul in office* as a proclaimer. I " built on no man's foundation." Peter Morrison robbed the cause of the believers, by his pretended impressions, in visions and dreams; he wanted to share in the reputation I had acquired as a faithful and active servant of the Lord; he wanted to be supported by those whom I had spent some hundreds to raise together; and he thought no way so effectually as slandering me. He took the offices and characters I was called to fill; I was commanded to wait patiently, and I should see the end of him, and all Satan's tools. I saw the end.

In 1805 Tozer came forth, he acted like his predecessors, was full of slander. In 1806, I was commanded again to be patient; it was declared to me in that year that Joanna should be removed—that the Lord should fight all my battles, and that every tongue that was raised against me, the Lord would confound and put to silence. I waited eight years for this. In 1814 she died, and most of them that brought her into delusion followed. I, nevertheless, fully expected the Lord would have given me the desire of my heart, that is, a reconciliation with her before her departure; my soul longed for it, for her sake. At that time I was ignorant of God's designs; I really thought her everlasting happiness depended on her conviction of her mistake in mixing darkness for light. She had, unknown I hope to herself, uttered falsehoods, and had communications against me: at that time I believed it impossible for her to be happy after death, without a conviction and confession of this: on this account I had a belief she could not die till I saw her; but Satan raised that barrier round her, that it was impossible. Truth will come out sooner or later, and it will be known what she wished in her dying moments. Sharpe, Townly, and Underwood, were her three confidents, as Alexander, the coppersmith, did evil unto Paul, so did they to me. I hope they have had mercy extended to them: they are gone beyond the power of revealed truth, and of obtaining mercy by confession.

I should not have dealt so freely with the man you brought, had he not insolently and daringly declared that I am not what the Lord has condescendingly called me. N. B. Mr. C. signs himself E. P. G., Elias, Paul, Gabriel. Alas, alas, what, what an empty sound! Mr. C., like those that put the blessed Jesus to death, thinking they shall be approved of God, for their bloody deed, and be exalted to heaven for ridding the world of, as they thought, an imposter, but instead of obtaining an approval from God, their blind zeal thrust them down to hell." Mr. C. is still expecting, notwithstanding all his malice against

that eminent servant of the Lord, Joanna Southcott, and those that were her faithful friends and fellow-helpers in the Lord's work, (whose memories we shall ever love) that he merits a very high station ; but he will find that he is deceived, and I wish it may be, ere it is too late, that he may be recovered out of the snare of the Devil, as he is spared until this time, and not gone as he says Townly and Underwood are, " beyond the power of revealed truth, and obtaining mercy by confession ;" and I sincerely wish that he may be now convinced of his awful mistake, and confess his ignorance of the ways of the Lord. He left Joanna Southcott, who was a tried and proved servant of God, to follow a spirit in Joseph, because the spirit said so much about Elias, and his name being Elias, the poor man thought, and still thinks, that himself is that character ; and because the spirit, through Joanna, did not puff him up, and flatter his vanity in the same way, he became offended and kicked against her ; and the Lord who spoke by her, and expected, instead of his coming to her and humbling himself before the Lord, and those that rebelled with him, that it was her place to come to him. See the strange infatuation of this man: he imagines himself so great a favourite of heaven, that the Lord must destroy all his servants to please him ! Eight years he waited for Joanna's death from his own confession ; no doubt like a greedy wolf, and will hardly allow God to have any mercy upon her, or her friends. A more misguided being is not upon the earth, nor a being that has discovered more malice ; he seems to rejoice that she and some of her friends were removed in the year 1814, and thinks it was for his sake ; strange delusion of the Devil ! like all the self-righteous, who, while they fight against the right ways of the Lord, calling it delusion, are themselves the only deluded. He boasts of having acted Paul in office, as he says, as a proclaimer, and of having sealed one thousand five hundred people, alas, alas, and sealed himself with the mark of the beast ; the sealing at that time, was a shadow of the true sealing of the end ; for all must be sealed with the seal of the living God in their hearts, or they will find themselves most awfully mistaken. The temporal sealing then was the command of the Lord, and those that attended to it did right, and shewed their faith in the cause, though many took their seals out of curiosity, and soon broke them open to see what was written within ; others thought that they would pass them into heaven, therefore they made themselves quite easy about any thing further, and many to this day are placing great dependance on the virtue of their paper seal ; but shadows are no refuge at all, if men stop there and deny the substance. To what purpose is being baptized in water, if we are not baptized with the Holy Ghost.

How vain is Mr. C's. boasting of his great service and zeal in the shadows ; he forgets that it is written, " He that endures unto the end, the same shall be saved." I say not these things to condemn Mr. C. or any one else ; this is not my business or desire, but on the contrary, I do heartily wish that he may retrace his steps, and humble himself before the blessed Lord, who is ready to receive him, and all that confess their folly, for I have received mercy of the Lord myself ; my heart's desire is for all to obtain the same, that we may unite together to sound forth the praises of our merciful and gracious God, whose darling attribute is mercy, and judgment his strange work ; and if Mr. C. desires to

recover his lost honour, and to be made an instrument in the Lord's hands, now that blessed kingdom of his Son is actually begun, humility is his only way, and he may depend upon it that if he does not humble himself, he will neither be a Paul nor a Peter, nor any thing else in the kingdom of God. How can he think that the Lord will bestow on him those things that he expects, while he despises that honoured instrument, through whom we have had such a glorious revelation; a woman that was devoted to the service of God from early youth, who always hated the ways of evil, and chose her God as her only portion, and sacrificed all her temporal interests to follow on to know him, yea, and every feeling too, for the love of her God; and when called to the public work of the Lord, and standing alone, she went through every thing that was painful, until the Lord raised her up friends to assist in the work, and then she had to endure calumny, reproach, slander, and ridicule; and powerful arguments of crafty men, who strove to persuade her that her writings were from a wrong source; but neither the strivings of men nor the temptations of the Devil, could ever make her quit her post, but to the end of her days stood firm, and I will ever take her part, while I am able to utter a word, or to use my pen.

I proceed in the next place to notice your calling. "Christ the only begotten Son of God," which indeed he is; but I must endeavour to get a right understanding of the subject, for it is time to "put off the works of darkness, and to put on the armour of light, for he that walketh in darkness knoweth not whither he goeth, because that darkness hath blinded his eyes;" but as the blessed Lord is now revealing the knowledge of his word, that the darkness may be removed from us, which has bound man in Satan's fetters so long, God will give power to every humble, willing, and obedient heart, to follow Jesus now in the regeneration, that they may have the light of life established in them for evermore. I must here observe, that the greatest sin that men commit is the perversion and misinterpretation of God's holy word: this was the root of all evil at the first, and now "the axe is laid to the root, and every tree that bringeth not forth good fruit must be cut down and cast into the fire:" for the dividing time is now come for certain, and the wind will blow away all the chaff, and leave nothiug but the pure wheat, the bread of life, divine wisdom, light, and knowledge, which will fill the soul of man on the earth, with ineffable delight, and influence him to live here below as the angels in heaven. Let us inquire now of the only begotten Son: Psalms ii. 7, "I will declare the decree, thou art my Son, this day have I begotten thee." John i. 14, 18, "The word was made flesh and dwelt among us, and we beheld his glory as of the only begotten of the Father, full of grace and truth. No man hath seen God at any time; the only begotten Son that is in the bosom of the Father, he hath declared him." "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons, and because ye are sons, God hath sent forth his Son into your hearts, crying Abba, Father." "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession; thou shall break them with a rod of iron, thou shalt dash them to pieces like a potter's vessel." "And she brought forth a man child, who was to rule all nations with a rod of iron."

Now I must beg leave to refer you to Paul's Epistle to the Romans xv. 4, "Whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the holy scriptures, might have hope." It appears to the natural understanding of man, as if the Psalms and the rest of the scriptures were written for the time past, but they are not, they were written aforetime to stand for time to come: the Psalms are prophecies of that David that was to appear in this day, the man after God's own heart, who shall do all his pleasure. "I have found David my servant, with my holy oil have I anointed him, with whom my hand shall be established. Once have I sworn by my holiness, I will not lie unto David, his seed shall endure power, and his throne as the sun before me; they shall serve the Lord their God, and David their king, which I will raise up unto them; in the latter day ye shall consider it perfectly."

Let us look at the second Psalm a little. "Why do the heathen rage, and the people imagine a vain thing? the kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed, saying, Let us break their bond asunder, and cast away their cords from us." This had not its fulfilment in any time past, although the apostles, for want of knowledge, applied it to those things that transpired in their days, which was but the outward part of the work that was to set forth the spiritual kingdom of the end. You see it was the heathens that raged, not the Jews; not the typical people, not those that were called Israel; but when Jesus came first, he came among them; but now he is come among the heathen, and they imagine a vain thing, and the rulers of Sodom take council against the Lord, (the truth), and against those that are anointed with it; for what do they say—O, we do not expect the Lord to come in this way; whereof, these speak—We expect him to come down from the sky, appearing visibly in great grandeur, and we cannot bear for these vile people to know any thing; they are such sinners to what we are; we will cast away their cords from us, and break their bonds asunder; it cannot be that they are the Lord's anointed! thus they fulfil an ancient prophecy. "Oh, all ye among the heathen, and wonder marvellously, for behold I work a work in your day," a work which ye shall in no wise believe, though it be told you. But to what purpose is their rage and malice? can they frustrate the decree of God, that hath decreed to set his king on his holy hill of Zion? No! for he will now speak to them in his wrath, and vex them in his sore displeasure. But what is Zion? Zion is where the Lord visiteth with that last and perfect visitation, that shall bring perfection to mankind; this visitation comes first to one person, a human being, whom God hath cleansed, by his spirit, for a temple for himself to dwell in on the earth; in this vessel comes the Son, the King, the Lord of hosts. See Psalms ix. 11. "Sing praises to the Lord who dwelleth in Zion: declare among the people his doings." Isa. xxviii. 15, 16, "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Again: "I will place salvation in Zion, for Israel my glory." It is plain, then, from these scriptures, that Zion is a human being, a person sanctified, set apart for this purpose. "The dwelling-place of the most high God is in the midst of her, she shall not be moved, God shall help her, and

that right early." But the Lord, the King, coming thus to dwell in man, makes the man the king also, (and so, in this very way, all must become kings), and head of the new creation. See Psalms xviii. 50. "Great deliverance giveth he unto his king." Psalm xxi. 1, "The king shall joy in thy strength, O Lord, and in thy salvation how greatly shall he rejoice." v. 7. "For the king trusteth in the Lord, and through the mercy of the most High, he shall not be moved."

This man is the first redeemed, in whom the Son is begotten, in whom divine life is first established, the Zion of the holy one of Israel. "I will set my king upon my holy hill of Zion;" and this is that very king made mention of in Joanna's writings, thus: "The king's heart I'll make tender." Again, *Fourth Book of Wonders*:—"But now I have told thee, that they shall be fulfilled in the Son that shall be born of thee this year; for he shall be the king that I will enable him with ten thousand, to destroy them that rise up against him with twenty thousand." Page 44. "And all shall find, that according to my gospel is my return, to come down from the cross, and raise the Son that shall reign in David's stead." Now this is he, of whom it is said, "Thou art my Son, this day have I begotten thee." To make this quite plain to the understanding, I must observe, God is a Spirit, and of course, his Son is a Spirit, which is, Christ, the wisdom of God and the power of God. But this blessed Son entering into, or being begotten by, the holy Father Almighty, in the heart of a man upon earth, makes the man the Son of God, makes the man King, the anointed one, chosen out of the people. This man is also the adopted Father of the Son, the only begotten Son being in the bosom of the man, and the Son, (the Spirit), issuing forth therefrom, revealing the mysteries of God unto men, fulfils that passage. "No man hath seen God at any time, the only begotten Son which is in the bosom of the Father, he hath declared him." John i. 18. See also, Joanna's Writings, *Strange Effects of Faith*, page 88. "One person of the Father is the Son, another of the Son is surely man, another of the Holy Ghost proceed, the woman's doomed to break the serpent's head; that is, the man woman mentioned in the Eighth Thought. *Strange Effects of Faith*, page 45. However, the infinite wisdom and mercy of God was soon manifested in a promise to the seed of the woman, in order to comfort and heal the breach, by saying, that her seed should bring the blow on Satan, and order and unity in time should be again manifested in the man woman. "Not of herself she any thing can do, but by the power of God, these things are true; the Godhead of the Father, and the Son, and of the Holy Ghost, these three are one; the Glory equal, and in Majesty make one true God in perfect unity." This is the true God, and eternal life, the Trinity established in one person on the earth; and "Whosoever denieth that Jesus Christ, (the true God, and eternal life), is come in the flesh, he is antichrist." Who is a liar, but he that denieth that Jesus is the Christ? he is antichrist that denieth the Father and the Son. Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him that is begotten of him." "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, (that is, made under that law that God made at first; to wit, the seed of the woman to bruise the serpent's head), to redeem them that were under

the law (of sin) that we might recieve the adoption of Sons." So this great blessing is unto all that truly believe, though it comes to one at the first, of whom it is written, "And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and to his throne:" which stands thus—the word through Joanna Southcott, in the year 1814, entered into the heart of a man, and has laid there ever since, as the seed sown in the ground, fourteen years; but is now springing up, and the fruit itself showeth the tree, showeth who is the spiritual man child which Joanna brought forth. Now, see Paul's 2nd Epistle to the Corinthians, xii. 2. "I knew a man in Christ above fourteen years ago, whether in the body, I cannot tell; or out of the body, I cannot tell; God knoweth: such a one caught up to the third heaven." This is he unto whom the promise made:—"Ask of me, and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession; thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel.

But I shall show him a little further from Joanna's writings:—see the following lines.—

Shall Pomeroy come to be the man?
That there is named the Child,
This wonder first in heaven began,
Doth all our wisdom foil.
And foil'd they'll be you all will see,
To make the mystery plain.
And judge the man child must be me,
For who can this maintain.
That very man shall ever come,
To rule all nations here.

FURTHER.

When born of God, the mystery see,
The things of God he'll know;
And how the nations he will rule,
His rod will be a blow.
You all shall see, shall come from me
To pierce the sinner's heart,
That will not look to Calvery;
'Tis there he'll point the dart.
The iron strong to him shall come,
The anvil men will be,
Where he will surely beat upon
That will not turn to me.
He'll let them know how things will go,
Abroad in every land,
By me he'll rule the nations so,
Till all do silent stand.

Ask, and receive thy full demands,
Now shall the heathen's be;
The utmost limits of the lands,
Shall be possessed by thee.
I'll crush them every where,
As massy bars of iron break
The potter's brittle ware.

Thy thought of Pomeroy was not wrong,
For Satan will try there,
But to the purpose he will come,
And baffle every snare.
As thou didst dream, he push'd himself,
He Satan will defy;
He will appear, the truth to clear,
And steadfast he will stand,
Be not surprised at the disguise
That he may take in hand.

But first I tell thee, he must judge you too,
And after that, the Gentile and the Jew
Must sure be judged at Pomeroy's seat,
And in the end, you'll find his judgment great,
And to his judgment they shall sure appeal,
And then in judgment Pomeroy shall not fail.

But by my bone I'll prove it here
I am the living head. *S. E. F.* 278.

Here's a Hannah that obtained by prayer
And for the Gentles now has got an heir,
For to possess the promise that first was made,
The woman's seed, to bruise the serpent's head.

For sure as brothers all must come
The Prince of Glory then to crown,
To be the king, then, of the Jews.

And then I bid you to prove kind,
The Child and Charity you'll find;
And many seals that will appear
You'll find the first and second star.
You'll find the C, you'll find the I,
The Spirit and the Bride are nigh.

The tree of life, brings on the strife,
I told you so before.
A child doth struggle in the womb,
When life in him appears.

So in the womb of Providence,
All this hath been decreed,
When I like Adam do appear
To bruise the serpent's head.

The perfect man like Adam come,
For to create all new,
The ways of hell, for to condemn,
And all his arts to show.

" I have chosen me a shepherd in whom I find no fault; if you choose him I will choose you. There is one that cometh after me, that is preferred before me, and shall be able to discern all mysteries." "*Strange Effects of Faith*," page 132.

" Do my shepherds see no danger,
Nor my Bible yet discern,
They mistake the heavenly stranger,
In what way he meant to come." Page 141.

You may now ask, 'Is Pomeroy then this Man-child, this Prince of Peace?' I answer, 'Yes; the man called the Rev. Mr. Pomeroy, when he fell from the calling (after the woman's writings, went out into the world by his judgment, he judging them of God, he declared that the woman was made for his destruction; here, like the first Adam, he cast the blame on his Maker for giving him the woman; and he left the woman, and denied her, and so have the whole race of mankind; but there must appear a Pomeroy in the end, which will crave for the woman to be his helpmate, finding that man is evil alone, and receives the woman from the hands of God as the best gift of heaven, being convinced that to perfection he could never come until he was joined to his bone;' but 'What is this bone?' I answer, 'The eternal virgin, wisdom, Christ; this was the bone that was taken from man, and man has been alone for six thousand years; bnt now Pomeroy hath claimed the promise, saying, "Give me wisdom that sitteth by thy throne." Now this Pomeroy is a man that once stood in Adam's fall; for through ignorance he was setting up a woman, an earthly being, a corrupt body of clay, to be this woman; and in this way was fighting against God, doing all in his power to exalt this woman, putting her the place of Christ, and was worshipping the creature more than the Creator; yea, was murdering the Creator to establish the poor earthly being; but God put him into a firey furnace, that he might learn not to blaspheme, and murder the Spirit of God, and, he through a series of spiritual tribulation, was made to see, that instead of any wisdom being in him, the murderer of the Son of God stood in his heart, and now he confesses that he was a blasphemer and injurious, but doing it in ignorance, and through a false zeal, thinking he was doing God service, and thought it right to do many things contrary to the blessed Jesus, (doing it in this way he obtained mercy), for God knew that he was doing this in innocent zeal, and so innocence brought the guilty murderer to justice. Little did Pomeroy think that the murderer of his Lord and Saviour was lying in his bosom; and he would still be ignorant of it, had not the innocent sheep turned every way and got before him.

" So innocence did guilt betray;
I meant to bring it round this way,
And so the thing ordained at first,
That at the end it so shall burst.
And now's the time I'll burst the whole,
And all his subtle arts shall fall:
No more your husband's to betray,
Nor get your wives in love with he;
For I will break his ev'ry band,
And he the trial now shall stand.
The way he slew me at the first,
And now my little flock will burst;
And then my Brides they all will see,
How they have been in bonds with he:
But when the trial doth appear,
He'll find the little flock is near;
That I'll confess he cannot steal
The mysteries now I shall reveal."

" Now the mystery lies in the name Pomeroy; it means the king's apple, or king apple, or chosen fruit, or the first fruit, or the man in whom the first fruit should appear, after the evil fruit was destroyed;" (See " *Strange Effects of Faith*," page 9.) " Now tell him plain he is not the man;" that is to be understood thus:—" Man under the fall, cannot understand God's word, or be any judge of it, or bring any of the mysteries of it to light; no, it is by Pomeroy it must be done, the Church, the Holy City new Jerusalem, the altar of God, the the standard now lifted up to the Gentiles;—back to the Church, the standard all must come:—

> " For in the altar I was seen at first,
> And in the altar did the glory burst,
> Where Simeon did the holy Child behold,
> And in the altar are the plates of gold."

Every one in whom the true light is established is a church, and now the standard of truth is erected, or lifted up in one man's heart, which is become the altar of God; for man, by receiving the Lord, is become the temple of God; and as Jesus appeared in the temple to Simeon as a child, so doth the Spirit, the holy child Jesus, now appear in the renewed heart, and this altar are the plates of gold; that is goodness, love, truth; and this is the marriage of the Lamb, the union of the good, and true; that is the good God, and the true and faithful soul: " Thou art my Son, this day have I begotten thee." I, the holy Father Almighty, have begotten thee, and brought thee forth into my divine life, in this my day of light, grace, and power, for all before this was night, was darkness: thou art established in holy life, for I have said, that every male that openeth the matrix shall be set apart unto me the Lord: and now by thee I am opening the virginity of life eternal, that everlasting source of heavenly treasure, into which no being before hath penetrated; and if the liar should attempt to bring up an evil report of thee, the tokens of virginity shall appear, that is the life, the light, and put the liar to shame in the open view of all Israel, my people. Thou hast been struggling in the womb of providence to come forth, ever since the fall; and now thou art come forth, and my time is come to give thee " the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" and now thou shall possess the whole, for thou hast loved righteousness, and hated iniquity; therefore God, even thy God, " hath anointed thee with the oil of gladness above thy fellows. Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom." And now I, the holy Father Almighty, who spoke in time past by my prophets, have spoken, and am now speaking, by my Son, whom I have made heir of all things, by whom also I made the worlds; he " is the brightness of my glory, and the express image of my person," and he " upholdeth all things by the word of his power; for he it is that hath appeared now in the end of the world to put away sin, by the sacrifice of himself (and he hath put away sin in one as a shadow of the whole), or as a beginning in one; and this man is now set down on the right hand of the Majesty in the heavens; that is, in the heavenly light, he is on my right hand, from henceforth expecting till his enemies be made his footstool." Thou, Lord, in the beginning (of this day life), hast laid the foundation of the earth (man), thou art the foundation

stone laid in Zion, on thee, the rock of ages, shall my whole church be built, and the heavens of my glory are the works of thy hands; for the old heavens, the old man, death and hell shall flee away, and perish before thy face; but thou art the new heavens and the new earth that shall remain before me for ever and ever, and thou shalt fold up the old system, man's wisdom, all under the fall of Adam, as the old worn-out garment, a vesture that must be changed; for thy coat is without seam.

Thou hast said "to corruption, Thou art my father, and to the worm thou art my mother and my sister; but I have not left thy soul in hell, nor suffered my holy one to see corruption." Thou shalt not return again to corruption, for thou shalt still live for ever, and not see corruption, for thou art my new creature, my new created being, whom I said in Rom. viii. 21, "shall be delivered from the bondage of corruption into the glorious liberty of the children of God;" thou was "sown in weakness," but art now "raised in power. Sown a natural body," (dead to the knowledge of me, God), but now by my power, thou art "raised a spiritual body;" having my spiritual life in thee, my breath of life, and art now a living soul. Thou was "sown in dishonour," but now "raised in glory;" for thou was once a vessel unto dishonour, and in this I, the potter, have fulfilled my word; for, of the same lump in whom the evil power stood, a vessel unto dishonour, thou art now a vessel unto honour; the evil being by my power destroyed in thee, and the good fruit on the tree. I have destroyed in this mountain the veil of the covering cast over all people, and the veil spread over all nations; thou hast endured the fire of my anger, the fervent heat of which has melted the beggarly elements of human wisdom, and the evil world of sin, which stood in thee, and all the works thereof, are burnt up, and the new heavens and the new earth are established, wherein dwelleth righteousness, "I have made thee my first-born, higher then the kings of the earth; they that dwell in the wilderness shall bow before thee, but upon thyself shall thy crown flourish, and thy enemies shall lick the dust; the kings of Tarshish, and of the Isles, shall bring presents, the kings of Sheba and Seba shall offer gifts; yea, all kings shall fall down before thee, all nations shall serve thee, and the nation and kingdom that will not serve thee shall perish, and all the nations that fight against thee shall be as a dream of a night vision; yea, they shall be as the grass upon the house tops that withereth before it groweth up; wherewith the mower filleth not his hand, nor he that bindeth sheaves in his bosom:" and now let all "kiss the Son lest he be angry, and ye perish from the way when his wrath is kindled but a little." Blessed are all they that put their trust in him, and do not stand in opposition to him; for all shall know that it is the Son alone that can make them free, and they shall be free indeed; for as many as receive him shall have power to become the sons of God, the word shall be made flesh in them, they shall be "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, made heirs of God, and joint heirs with the Son;" and that visitation does not perfectly agree with the Son, and that does not help to establish him in the earth, is not of me, the Lord, and it shall fall for thy sake; for all stumbling-blocks shall now be removed out of the way of my kingdom, and in my house, and

among my children, that joyfully receive my Son, shall be established perfect harmony and peace; there shall not remain in my house a pricking brier saith the Lord God Almighty. What! will the briers and thorns contend against me the Lord! I have sent my Son with the sword of my spirit, to execute justice, and all shall find that he beareth not the sword in vain; take heed lest he break forth upon you, for he will tear the arm, with the crown of the head: for he is the revenger to execute justice, to be a terror to evil-doers, but for the praise of them that do well; be ye therefore afraid of the power, for this is the angel that shall go before you to lead you in the way; beware that ye offend him not, for my name is in him; for as Captain of the Lord's host is he come, and the Captain of your salvation is "made perfect through suffering, for as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death, he might destroy him that had the power of death, that is the Devil, and deliver them who, through fear of death, were all their lifetime subject to bondage; for, verily, he took not on him the nature of angels, but took hold of the seed of Abraham; therefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered being tempted, he is able to succour them that are tempted.

I shall conclude this with an observation on the whole:—I am aware of the subtilty of Satan; how he will work in his agents, and strive to "turn the grace of our God into lasciviousness;" but he shall not now have a foot to stand upon: No, it is decreed that on his belly he shall go; it may seem to the dark and prejudiced mind, as if in all that is here said, we were not duly appreciating, or were not setting a just estimate on those great things done by our blessed Lord, and his apostles when they were on the earth; but I would answer such an objection thus: Men, for want of knowledge, have run into great extremes, and in their ignorance have placed shadows for substances, and in their wisdom, undertaking to interpret the holy Scriptures, have filled the world with different opinions concerning them, until the whole is become a complete Babel (confusion); but it was put out of the power of man to understand the Scriptures, until some of those things recorded therein, that were to take place in the latter day, began to be fulfilled. All men have applied and explained the Scriptures wrong; for instance, see the following passage: "Behold my servant whom I uphold, mine elect, in whom my soul delighteth," &c.: This, they have said, was fulfilled in Jesus, when he came first among the Jews; that he was the servant there spoken of; but this is wrong, he was not the person: it alludes and points to a person in the latter day, that was to come in the name of Jesus, that is in the life of Jesus; a man having the same divine life in him as Jesus had, and let me here observe, that there must be a race of such beings on the earth; (the whole earth will be peopled with them,) but with one this generation begins; and this man has to suffer a spiritual crucifixion, death, burial, resurection, ascension, &c. to fulfil Rev. xi. I refer you particularly to the 8th verse. "And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." This is the spiritual

crucifixion mentioned above—for all those things that were done in time past, temporally or outwardly, must now in this day be done spiritually; but these things belong to the inner court; they cannot be seen by the outward court worshippers: none but the sealed will be able to comprehend them; the beast will always be contented with outward things, but those that aspire to the angelical life, cannot rest till they enjoy the promised blessing.

Now, to show more fully the truth of what is said above, I will give a few thoughts on Matt. xxvii. 51, 52, 53, "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." You will say, that these things really took place; well, be it so, and what good can that do us? What profit should we derive from it? Can the history of those things save us? But, alas! on this many are casting their anchor!

But I have said there must be a spiritual crucifixion in this day, ere men can know any thing of the merits of Christ; Christ is crucified between two thieves, thus:—Christ is the Son of God, the Spirit; he enters into the heart of a man, a person appointed for this very purpose, this man stands as the whole world; for in him are the two thieves, these are the Devil, and his own Spirit, that was always deceived, and led in ignorance by him; (man would not willingly be led by the Devil, but he blinds his eyes, and makes him believe that it is God that is within him); now when Christ entered into this man's heart (the world), he was received at first, by the man, just as the people cried after Jesus, when riding into Jerusalem: "Hosanna to the Son of David; blessed is the king that cometh in the name of the Lord!" The raptures of joy that were felt in this little world, (at the thoughts that the Messiah of whom Moses in the law, and the Prophets did write, was now come), were great beyond expression; but the Devil, the wicked Cain, being determined, if possible, to keep his footing in the man, persuades him to think that he was deceived; that all this divine influence and power might possibly come from some other source, and this Jesus must be an impostor, though he performed such miracles within him to fill him with such wonderful love and power; so that in a spiritual sense the dead were raised, the blind received their sight, the lame walked, the lepers were cleansed, and to the poor the gospel was preached. Now all this was done in this little world; and so, after all this, the Devil persuaded the mind of the man to doubt that this was the Saviour, and to join with him to put him to death as a deceiver; the man halted between two opinions, and so he (Jesus) was nailed to the accursed tree, and this accursed tree was not the cross of wood, but it was that tree that brought forth all the evil fruit that ever was in the world; that is, unbelief the bond-woman, the evil fig-tree, that is accursed, that no man shall gather fruit of henceforth, for ever; that is to say, no man, that is a man, shall eat of that fig-tree any more; and there is no one, a man, in God's sight, but those that receive his Son; these cast the fig-leaves away, finding that they will not cover all. Take that coat that is without seam for their covering, even the righteousness of God that is revealed

from faith to faith. Now, this is fulfilled in these words: "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." Now the corn of wheat is the Spirit, Christ, the Son of God, and the ground is the heart of the man, and in this ground Christ died through unbelief, and was buried: in this also is fulfilled, or it is the substance, of Cain and Abel. Gen. iv. 8. "And Cain talked with Abel his brother: and it came to pass, when they were in the field," (now the field is the world, the heart of the man), "that Cain rose up against his brother, and slew him;" and here also is the mystery of Joanna's dream of the Lion and the Lamb in the moon. (Continuation of Prophecies, page 35.) Now the moon signifies the heart of the man, or the dark life in which he was; the powers of darkness, Satan being there who worked on the Lion to kill the Lamb: the Lion is man, the Lamb is Christ, and here he is newly slain. So Bruce's father is the man, the Lion of the tribe; he is on earth judging the woman's writings, while young Bruce, the Son, the Lamb, is ascended to heaven to judge them there, (for the Devil stood before young Bruce, to devour his faith as soon as born), and now the Lamb is opening the seals; for the Lion of the tribe hath prevailed by prayer, even as the servant man, Chapman, prevailed with Moone his master. Read p. 34. But now I will tell you the mystery: So let it be known unto all men that they were sealed together for the day of redemption, and coming from different counties to prove the truth of my peaceable kingdom here on earth; he that was like Jacob, and began to halt between two opinions, seeing but through a glass darkly, was taken to my kingdom to see face to face; and this shall be a sign to all men, he that believes in my words, and relies on my promises, shall inherit my kingdom here, and have a crown of never-fading glory hereafter; for the halting Jacob is come before me as a prince, to receive power from God, and his name shall be called Israel, and he shall intercede for all the true Israel of God.

Now to reason I shall come,
And first I 'll tell thee of the moon:
The Lion, and the Lamb is there,
And now the mysteries I shall clear:
Because the Lion all shall see
Is Bruce, in spirit, come to me;
And he is join'd with the Lamb,
And both together on my throne;
Which in the moon did so appear,
Then Satan must be conquer'd there.

See page 36, 37; also Joel ii. 31, 32.—"The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

Now in the heart where the darkness stood (the moon, or moonlight of human wisdom), the Devil, or the darkness is conquered by the light, the blood, the life, entering in and changing it from darkness to light; so the moon is turned into blood. Now until the spiritual crucifixion had taken place the veil could not be rent, but now the veil is rent in twain from the top to the bottom, the Holy of Holies, where the mysteries of the Scriptures lay concealed, is now open to our view: for there was a great earthquake in the heart of the man in whom this spiritual crucifixion took place, and his rocky heart was rent by the power of God, to convince him that it was the Son of God,

that he had put to death by his unbelief; and this is the centurion that saw what was done, and said, "Truly this was the Son of God!" How great must his sufferings be, when he had found what he had done! What a crucifixion must he endure in his mind! Ah, this is the Peter that wept bitterly: Ah, this is he that felt, and said, "Deep calleth unto deep, at the noise of thy water-spouts; all thy waves and thy billows are gone over me, my iniquities are gone over my head as an heavy burden, I sink in deep mire, where no standing is; deliver me from blood guiltiness O God." And he said, "Thus I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, he will bring me forth to the light, and my eyes shall behold his righteousness." So he submitted to the affliction that was laid upon him, and as the sins of all were found in him, so he tasted death for every man, for this man really suffered for the unbelief of all the people, and now this very circumstance will open the graves of many; that is, it will enlighten their minds, and bring them out of the dark prison-house, the grave of sin and death, where they have been asleep, and they will go into the holy city, new Jerusalem, and in the light of it they shall walk, for Jesus is now raised again from the dead, the third day, (the third year in the new date); where, through unbelief, he was put to death. See *The Fourth Book of Wonders*, p. 51. "For now they will find is coming the Isaac in whom all the families of the earth shall be blessed, who now see that what was spoken of man, must be fulfilled by the power of the Most High: and those who have faith to believe in the fulfilment of my words, that this is the body I said I should raise in the end. Such I tell thee are the children of Abraham, who should possess the promised land, for I shall cast out all the heathens for their sakes, and now establish the throne of David for ever in Jerusalem as I have promised; for where I was crucified, there will I be exalted; where I died for man, there my son shall reign over man."

Again, Paul's 1st Epistle to Timothy, i. 16, "Howbeit, for this cause I obtained mercy, that in me first, Jesus Christ might show forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting." See Luke xxiv. 45, 46, 47, "Then opened he their understandings, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead, the third day, and that repentance and remission of sins, should be preached in his name, beginning at Jerusalem." Now I will show from the scriptures that Paul mentioned above, is this very Jerusalem in whom Jesus Christ is first crucified, and in whom he rises again and is exalted. See Acts ix. to 19. Read also Paul's account of himself, Acts xxvi.—a shadow of the Paul. Now read 2 Kings xxi. 10, 11, 12, 13, "And the Lord spake by his servants the prophets, saying, Because Manasseh, king of Judah, hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols, therefore thus saith the Lord God of Israel: Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle; and I will stretch over Jerusalem the line of Samaria and the plummet of the House of Ahab: and I will wipe Jerusalem as a man wipeth a dish, turning it upside down." Now see the meaning of

the name Manasseh; it means in the Hebrew—their comforter, or leader, or the preparation of heat, or a gift not registered; so this Manasseh is Shiloh, Paul is Shiloh, Jerusalem is Shiloh in the outward figure. Read also the prayer of Manasseh in the Apocrypha. Further, Manasseh means manna, or man, the new man, the man of life, the Lord from heaven; for there is no man a man until the Lord dwells in him; for what we call a man, here on earth, is only a speaking beast. Isa. iii, 1, 2, 3, "For behold, the Lord, the Lord of Hosts, doth take away from Jerusalem, and from Judah, the stay and the staff, the whole stay of bread, and the whole stay of water, the mighty man, and the man of war, the judge and the prophet, and the prudent and the ancient, the captain of fifty, and the honourable man, and the counsellor and the cunning artificer, and the eloquent orator." See the last verse, "And her gates shall lament and mourn: and she, being desolate, shall sit upon the ground." Ezek. xv. 1, &c. "And the word of the Lord came unto me, saying, Son of man, what is the vine tree more than any tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burnt; is it meet for any work? Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for any work when the fire hath devoured it, and it is burned. Therefore thus saith the Lord God. As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. Read also Ezekiel xvi.

Luke xiii. 34. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold your house, (your heart), is left unto you desolate: and, verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." 2 Esdras x. 48, "But whereas she said unto thee, That my son coming into his marriage-chamber, happened to have a fall, and died: this was the destruction that came to Jerusalem." Gal. iv. 25, "For this Agar is mount Sinai, in Arabia, and answereth to Jesusalem which now is, and is in bondage with her children. But Jerusalem that is above, is free, and is the mother of us all." Even Sinai itself was moved at the presence of the Lord; in another place, Sinai is called the holy mount; and Zion is the same, the Zion of the holy one of Israel, The meaning of the Sinai is, a bramble bush, and this is the very bush that burned with fire and was not consumed; and this is that bush mentioned in Deuteronomy, xxxiii. 16, "and for the good will of him that dwelt in the bush." Therefore that very character in whom stood the bond woman, and in whom the bond woman, the mother of all evil, is destroyed by fire, by sword, by famine, by earthquake, by thunder, pestilence, terror, &c. &c. and all this destruction that came on Jerusalem. The very same character, after all this is done in him, is now the free woman, he having in him the vision of peace, Jerusalem the divine mother of all, the living race, the Son of God, Christ, the true helpmate for man; and he is the person, called in the Scriptures, Jerusalem. "The law shall go forth from mount Zion, and the word of

the Lord from Jerusalem, thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall be loosed, nor one of her cords broken." And in this city, Jerusalem, the gospel is first preached; that is, the truth of it made known, or revealed, by the great and only preacher, God; and from this city it shall go forth to all nations of the earth. So here is Paul, whose name was once Saul), a Servant of Jesus Christ, called to to be an apostle, separated into the gospel of God, the apostle of the Gentiles; I say the truth in Christ, and lie not, a teacher of the Gentiles in faith and verity; separated from his mother's womb, and the Son of God revealed in him, and doth not confer with flesh and blood.

Then now is the time for the dead to rise out of their graves; "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. The holy city is now come down from God, out of heaven, and her light is like unto a precious stone. Let the dead in faith now bury their dead, and open their eyes and receive the light; both the wise and the foolish virgins have slumbered and slept, but let them now go forth in the spirit, to meet the bridegroom, that they may be ready to go with him unto the marriage; that is, to get into the light of the holy city: for it is written, "The nations of them that are saved, shall walk in the light thereof, and all their glory and honour must here be laid down, for there can in no wise enter in here, any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life; this is that holy city, (not the old stone buildings called Jerusalem), into which the saints will now go, and will appear unto many, risen from the dead with Jesus their Lord and head, they will appear in his risen life, clothed in the same life and power. I think of all cities in the world, Jerusalem of old was the least entitled to holiness, for in it was done the most unholy deeds recorded in the annals of the world, who killed their own prophets, and at last, the blessed Jesus himself: and Paul witnesseth of them thus: they please not God, and are contrary to all men; but the city and temple was a figure of the end, a figure of that "city that hath foundations, whose builder and maker is God." Amos ix. 11, 12, "In that day will I raise up the tabernacle of David that is fallen," (through unbelief) "and close up the breaches thereof; and I will raise up his ruins, and I will build it as in days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord, that doeth this." The intent of this little work is to show that the Scriptures are true, and that Joanna Southcott's writings are from the same God that caused the Scriptures to be written, and it will now be fully proved to the world, that that very Shiloh spoken of throughout the Scriptures, and in her writings, is now come; yea, that very self-same Child of whom Joanna's writings speak, to be born in 1814, and is now making himself manifest in the destruction of the old covenant, and the establishment of the new. Heb. viii. 6, &c. "But now hath he obtained a mere excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house

of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." This is the glorious period to which we are now arrived, and this is that stone cut out of the mountain without hands, (Dan. ii.) which smites the great image on the feet, and throws it down, and the wind takes it all away; blessed be God, the hail shall sweep away the refuge of lies; the darkness is past, and the true light now shineth.

The following communication of the seven crowns given to Joanna Southcott, on the 7th of March, 1803. You are requested to read particularly, as it alludes to the present time:—

" And to the vision now I'll come;
In heaven it all was seen by John:
I told thee all must come below,
Therefore this vision I did show
Unto the youth at the same time,
That I was telling thee my mind:
I said on earth all must take place—
Awake! ye dark benighted race!
And all together now compare,
You must confess my spirit's here;
And I the Child did visit then,
To show these visions unto men;
Which at that time seem'd of no use,
But now I bid them all produce.
The visions unto them were given—
I tell you all, they came from heaven;
For I these visions all did show,
I told thee all must come below;
And as the shepherds did appear,*
That pray'd to quench the Spirit there;
Which they then said was not from God,
But still they said they fear'd the Lord;
And so my word they said should stand,
And now their answer I demand.
How both† together did appear—
Is said all visions must come here;
Thou know'st, I told thee down below,
In Tucker's letter‡ I said so;
And unto Hill § I did command,
That he the visions then should send:
And yet to all it did appear
As fruit on earth—the worms were there,
That did destroy there every fruit;
But now I tell them to stand mute.
For on the tree I've raised it high,
Out of their power all to lie,
For to destroy this fruit again;
The feather'd fowls must it explain:
For they alone the fruit can taste;
And mark the tree how all is placed.
I say out of the reach of man,
To answer now thy written hand:
Because my eye is every where,
As to the youth it did appear,
And let them see the single eye,
And so your ways I do espy:
And as the jewels did appear,
Just so in heaven they making are;
And as the seven crowns were seen,
Just so the crowns I'll make for man:
Because the seventh day draws near,
That man the seven crowns must wear.
The crown of glory I'll place first,
For so the end for man must burst.
The second crown, that must appear
Is man's redemption I shall clear,
For now the third is hastening on,
For to establish David's throne:
Who as a shepherd did appear,
And to a throne was raised there:
As he from Saul received the crown,
A Son of Jesse he was found.
When Samuel warn'd him to appear,
The myst'ry now of Saul I'll clear;
Whom I anointed to be king,
And then the kingdom rent from him.
As he had disobey'd my word—
A type of Satan, and the Lord.
When Satan's kingdom is destroy'd,
Then I 'm the king by man enjoy'd,
But as a David did appear,
An Absalom was surely there;

* Some years ago several ministers visited Joseph, and agreed that his visions were from an evil spirit, and prayed that he might be delivered from them.

† The Youth's visitation and Joanna's were nearly at the same time.

‡ A letter from Joanna wrote to the Rev. Mr. Tucker, of Heavitree, near Exeter.

§ By order of the Lord, the Boy took a book of visions to the Rev. Rowland Hill, who afterwards mentioned it in the pulpit, as coming from some Roman Catholic.

Who thought his father to unthrone,
And gain the kingdom for his own.
So I have many sons below,
Like Absalom: you 'll find it so,
That will not wish for me to reign:
But they, like Absalom will be slain:
And these are types go deep for man,
That first and last alike will come;
And with your Bibles all compare,
For then your crowns you 'll all see clear.
When I establish David's throne,
The Absalom's will all be known
To fly and perish just like he,
Whose hair was hung upon the tree:
Because the tree you know was bad—
The branch whereon you evil had.
Unto that evil men will fly;
Their father's reign they will deny;
And so they 'll perish on the tree,
Who now deny the reign of me.
So let the Abs'loms all take care;
Because his fate they all shall share:
For I have show'd you David's crown,
And all shall know, tis coming down;
And every branch that is in me,
Just like the vision, all shall see,
That they shall all share in the crown,
As every jewel there is found:
And fast you 'll find I 'll make them up,
For like the vision all shall drop,
To bring the fourth crown to man;
That he the earth may all command.
When I as David do appear,
Then man with me must triumph here—
That's over death, and over hell,
And every furious beast compel
For to be subject to his will:
I 'll shake the earth, the beast I 'll fill
With every fear as well as man,
And all I 'll conquer to your hand;
And the proud waves shall then comply,
No more their storms shall swell so high,
That man can't conquer, if there lost:
For now the raging seas may boast;
But then I say they 'll boast no more,
Because that man I 'll crown him here;
That he the mystery shall gain,
As on the seas I safely came:
And full as safe—It shall be for men,
When I the fourth crown do send.
They 'll triumph over death and hell.
And furious beasts, and seas that swell;
And now I say the furious winds
Do conquer men, they oft do find,
Your stately buildings to throw down;
But when I bring you the fifth crown,
Then in subjection they must come,
No more you 'll hear the raging storm
That from the angry winds doth rise;
But peace and safety round you lie:
Because I 'll crown your every bliss,
And the sixth crown shall finish this:
Because I said that all was good,
And now I 'll come and crown my word;
And so your helpmate doth appear,
For to fulfil the seven here:—
That is, I say, the seventh crown;
The thousand years of rest are found,
That I at first pronounced should be:
I 'll rest from labour, so shall he
Rest from all sorrow and from sin,
Rest from the pains that nature brings,
Rest from temptation—he 'll find none;
But every heart will then become,
I say like thine, for to hate sin:
They 'll see the victories I have won;
And with me reign one thousand years,
To make your children love and fear;
And tell them all what I have done,
To free them all from hell and sin;
For that will be the seventh crown:
And so my jewels will be found
To shine as sparkling diamonds bright,
And I with man shall then delight;
And men shall then delight with me,
And dwell in heavenly harmony.
For as in love a few do meet,
That do believe this calling great,
So all the earth will meet the same,
And praise their Maker's glorious name.
And as these visions do come down,
So will departed friends be found
To visit all their friends below,
From types and shadows all must go:
For as these Boys do things behold,
And faith destroys their fear,
Or else their senses I 've confin'd,
To bring all visions near;
So when I come to make an end,
Both Churches to unite,
Just so you 'll see departed friends,
In dazzling robes of white:
They 'll come below, you all will know,
And with them you 'll converse;
From world, to world, the dead will go,
When none can them molest.
But now be clear, some legions there,
Are hovering in the air:
Without my angels guard them there,
They cannot come to you.
But mark the crown, how this was found,
And bring it to thy view:
See it again—I 'll tell thee plain,
How every branch do go;
And how t 'will be, the end they 'll see,
Like Peter's vision come,
That from the heaven was shewn to him;
Ye simple sons of men,
If this was done when first I came
My followers for to see,
You must expect more wondrous sights
When I come down to ye,
To dwell with men, in spirit come—
Visions must first appear:
You all do know, I told you so,
And Joel's words are here,
But now I 'll come unto the Psalm;
It was of David sung—
The Lord descending from above;
The shadow there is found,

On cherubim and seraphim
Full royally he rode;
And on the wings of mighty winds,
Came flying all abroad.
And on the wings of mighty winds,
Or mighty love I came,
To show the visions unto him,
That all may know my name.
The vision plain is given to man,
Or else you'll say a Child,
That all may know the truth is so—
That Boy can no one foil;
No more than thee, let mortals see
What simple hands appear;
Then you must know't came all from me
For there's no man can clear
The mystery, when all you weigh,
And altogether bring:
The furnace I did show thee there,
Where Satan must fall in:
And there I came, to show the crown
I have for man in store:
Now if your judgment clear is found
I need to say no more.
Mark how all come, ye sons of men,
And will you say by chance?
Then I with you will this contend,
And your own words advance.
If chance came first, the furnace burst,
And chance made him believe;
The master there by chance appear'd;
Chance Satan may deceive;
When chance again so hasten'd on,
To see my eye fixed there;
And bring my starry crown to man—
My jewels all prepare.
To make them up for man to hope—
By chance I shall redeem
The fall of man—by chance shall come,
And these fall in the stream,
That judge no God in what is said;
Then they must mock my eye,
Which I have said is every where:
I ask where chance can fly?
If up to heaven you take your flight,
'Tis there you'll find me cloth'd in light;
If down to hell's infernal den,
You'll find that there my vengeance reigns;
And these the shadow I show'd thee,
Design'd for hell and so it shall be:
And there my glory I did show,
That what I said, I'd surely do:
For so my glory shall appear—
With wings of love I'll visit here,
And bring to man my starry crown,
And all my jewels seal them mine.
For on that House I've fix'd my eye:
I know my jewels where they lie.
And the same chance that brought them first,
I tell them in the end shall burst;
As all these visions did appear.
I show'd thee first the furnace there,
Then I will come to chain him down;
And so the visions both were found."

I must here set down a few passages out of Joanna's writings about Pomeroy, for the satisfaction of those who are expecting the Rev. Mr. Pomeroy to come forward in the end; let them and all weigh deep what is here said by the Spirit, and they will discern their expectations to be as groundless as the belief of those that expect Joanna Southcott to rise again out of her grave, and appear personally here again; it is a spiritual appearance. See "*First Book of Wonders,*" page 47, 48. "Now come to their discernment, who judge that he must fall to rise again; because I said he must stand the trial in the end; but this man do not discern in what manner he stood the trial with men to have his honour lost; neither do they discern in what manner all the conduct he acted with must stand the trial with men in the end: there are deeper mysteries still behind, that men will find another day; but now, if they judge that Pomeroy must appear in person, or he could stand no trial with men; then I ask them how they will explain the meaning of my words, that I said my Bible must stand the trial? I said Satan must stand the trial; and I said in my gospel Satan must be judged. These things men must discern and weigh together. Read this page, and ask—How will Satan appear to stand the trial? I answer, in a man, and he hath appeared in this manner, and has been tried, cast, and condemned, by both juries; the Lord himself being judge—and he is counted worthy of death, and is driven from his seat,—and in the same person in whom this was done, Pomeroy is now come to clear the the writings, to show the truth of them unto men, that they are from

the living God, and this Pomeroy is the spirit of truth in a man, and all must come to this standard:—

> "Back to the Church, the standard, all must come;
> For in the altar I was seen at first,
> And in the altar shall the glory burst."

By coming to the standard, I mean, that all must see the writings clear along with Pomeroy, that we may all rejoice together—and let us all be married to Joanna; for the Lord told her that she should have an earthly husband, unto whom he would resign the whole, and "Brides alike," saith our dear and blessed Lord, "I'll make you all." Read the 4th and 5th pages "*Second Book of Wonders.*" See also page 10, "He that hath the Bride is the Bridegroom; but the friends of the Bridegroom rejoice greatly; and so will thy friends all rejoice, when marriage hath taken from thee thy reproach among women, and all is made as clear as the noon-day sun. Then will your rejoicing be great when every thing is made so plain before them, that there is no room for doubt left."—It is said in one place, "Great is the mystery of godliness:" but it was not always to remain a mystery.

Again, in another place, Joanna says to the Lord concerning Pomeroy, "Thy threatenings stand still against him, as he is not come forward to this trial." The answer is—"Thou knowest not how my threatenings stand; he must see the book of thy trial, and how it stands concerning the trance, before he will know what anchor to trust to. Now I ask Why is this said of Pomeroy? Why is he to see the book of Joanna's trial? And why must he see about the trance? The truth of the matter is here:—You know that Joanna, it was expected, would go in a trance, but as it was not fulfilled in her, it was expected that it would be fulfilled in Townly; and it is well known that Townly had a visitation to that effect, and sent circulars round to all the friends on the subject, informing them of the preparations that were making for the trance, and of those that were to be present, &c. And here I shall insert an explanation given unto her by the Spirit concerning this mysterious subject, which was given on Friday, October 4, 1822:—

Many things respecting the trance of Joanna appearing very mysterious, and particularly what is said of it in the trial, Mrs. Townly had the following explanation: That after the trance of Townly and the man-child, Joanna will then return, and will be laid upon a bed; she will appear much like a ghost, and will remain in that state until the Spirit enters into her with power to dispute with, and pronounce the decrees against Satan; the reason of her coming in this way, and not descending from heaven in that power, is, that all may perceive the distinction between her in her ownself, and when the power of the Lord is within her; and thus, that no adoration may be offered to her when appearing in such a ghostly state, every one may see that she is only the instrument by which the Lord will perform his wonders that is in the Woman's form.

Weigh these things together; the trance is over, Pomeroy has been through the trance, Joanna is returned, the Holy Ghost is in Pomeroy, and there is no other Joanna for any one; she alone is the true helpmate for man: Did not I tell you, in the end, the mystery would be great? This is the Woman's form; she has formed herself in man, and by virtue of this the man is named Joanna, and in this form all the

wonders are doing, and will be done, and she will form herself in every one that will receive her; so we shall all be Joanna's, that is, God's Host: So here is the Mother, and the Son—Here is Charity, and the Child—The Spirit, and the Bride—The C, and the I.

Again, of Pomeroy.—True explanation of the Bible, page 254.

"The Woman hath brought on his fall,
And this is done by my command,
And so the trial he must stand,
Then he shall fall to rise again.
If he comes forward to contend,
It is the Woman caused his fall,
And prove his honour clear in all;
Before the Woman he betray'd,
And now she 'th cast it on his head;
And so his honour here is lost,
But when the truth to him doth burst.
He 'll find his honour rise more high,
Then ere before it here did lie;
And see his standing more secure
Because his standing is in me,
The Woman's innocence shall free.
The every fall that is in man,
That now the trial bold will stand.
So thou of Pomeroy grieve no more,
Cans't thou believe thy God is here;
And will not justify the man,
If to the trial he does come.
And there confess his every guilt,
The way at first his fears he felt:
Then I will surely free the man,
In Adam's fall he now does stand,
By Satan's arts that then were near,
And so like Adam he did fear.
As he was wakened by the fall,
He hath no strength to stand at all;
Till by my power I raise him up,
So do not fear that he will drop:
Because that I will raise him so
In passions strong he 'll see and know.
And jealousy I will alarm,
And he shall fear that I do warn.
So now in peace thy soul possess,
And comfort now thy troubl'd breast;
But sure thy sorrows I work'd so.
That man from thee might see and know.
What sorrows I do feel for all
That now reject my every call:
So here of Pomeroy I shall end,
Deep are the lines that thou hast pen'd."

The trial mentioned in these lines, stands for this present time, and they show the truth of what I have already stated in the foregoing pages, namely, that a man must come forth in this character, Pomeroy, who stands in the first place at the head, and is the representative of all the human race, under the fall; the sins of all mankind are found in him, and he dies a spiritual death—is cut off by the word of God, which saith, "Cursed is every one that continueth not in all things written in the book of the law to do them." The sentence is actually executed upon him, he really feels the curse of God, due to men for transgression, not for himself only, but for all; and under this load he sinks down into the abyss of woe, woe unutterable, and passing all human conception or thought; and in this is fulfilled what is written in John xi. 49, &c. "And one of them, named Caiaphas, being the high-priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not to himself: but being high-priest that same year, he prophesied that Jesus should die for that nation; and not for that nation only, but that he should gather together in one the children of God that are scattered abroad." Now, of those that would object to this doctrine, I ask, Are we to take the words of the high-priest in the literal sense? If so there is no truth in them, for the death of Jesus did not save them from perishing, but otherwise, for they were cut off from being a nation or kingdom, and remain so ever since. Again, the prophecy saith, that he was to "gather together in one the children of God that were scattered abroad." But has this been done ever since? You must answer, No; this has not been done—the prophecy stands for this time—the children of God; that are the people who are believers in, and expectants of the kingdom of God, lay scattered among different sects and parties of religion, and

following various visitations, and, of course, are of different opinions on the word and ways of the Lord; and this has been the case in a particular manner with believers in the mission of Joanna Southcott since her death: they are scattered abroad, they are at their wits' ends, they know not what to do; but they are told to look for Pomeroy to come forward to show the truth of all; and it is written of him—

> "He will appear—the truth to clear,
> And steadfast he will stand."

This is said of Pomeroy without any conditions;—he will appear; and as there are no conditions respecting the comforter's coming in the name of Jesus, but all things said of him are absolute promises of God that shall be fulfilled, so of Pomeroy the same; for indeed this Pomeroy is the comforter, that is the Spirit in the man, for "he shall guide the people into all truth:"—and before this could be done, one man must fall, as is described in the lines above, to know the truth of the fall of man—to know by experience what man lost by the fall, to know the dark mysteries of it, and then, by the power of God, to be raised again from that death unto life. So now he stands as the second Adam, having his Eve with him, by whose innocence he is free from the fall; and this Eve is Joanna, that is, the gift of grace, and mercy of God; for this is the meaning of the word, or name Joanna, and all this is the trance mentioned in Joanna's writings: See "*Fourth Book of Wonders,*" page 41, "And, therefore, marvel not in thine heart that I told thee thy sufferings must be great, and thy danger of life would appear great; and this is the sorrow that thy friends and believers will feel, as I told thee, until the third day;" that is to say, (the third year in the new date); for here is the trance mentioned in thy writings:—First, the trance of thy mind from my visitation to thee at the first; but the next comes when life is brought in the world, so this Pomeroy was first intranced. Whether in the body or out of the body he could not tell, going through the fall; and when his Eve returned to him again, when life entered into him, he was intranced with joy unspeakable and full of glory.

Now see this word given through Joanna Southcott. When this is done in one—

Then Satan's crown must sure come down
And men accuse no more.
The victory shall in me be found,
And bring my kingdom here.
So sons of light, 'tis time to fight,
And stars begin to shine;
Have I a shadow plac'd in man,
Then man is surely mine.
But unto all, it could not fall
To make my Bible true,
Yet every one alike I call,
My goodness I shall know.
My Spirit here, it shall appear,
The Holy Ghost shall come;
And as the day of Pentecost.
I say it shall be to man.
That will appear—for I'll be there,
And every heart inflame;
The Holy Ghost alike shall come,
Tho' Pomeroy I did name:
To be the man where I should come,
But shall I leave the rest?
Mark deep the visions now of John,
And every man is blest.
So now begin to wear your crowns,
Like stars begin to shine,
If I a shadow plac'd in one,
Then every one is mine.

Now, of the things that are here written, this is the sum we declare unto you, that the Lord is risen to do his work, his strange work. He hath showed strength with his arm, he hath scattered the proud in the imagination of their hearts, he hath put down the mighty from their seat, and exalted the humble and meek; he hath filled the hungry with good things, but the rich he hath sent empty away; he hath holpen

his servant Israel, in remembrance of his mercy, as he spake unto our forefather, Abraham and his seed for ever.

And these things are set forth unto you in great plainness of speech. For " we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."—1 Cor. ii. 12—16.

" But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."—Heb. ix. 26.

" I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."—Dan. vii. 21, 22.

December the 30th, Year the 3rd.

To Mr. E. C.

Sir,—I should not take up my pen to address you, only from motives and feelings of that charity and benevolence that I would wish another to exercise towards myself, therefore hope you will give this letter a fair and candid perusal, as I write, not as bearing in mind any thing that transpired at your house, when I, in company with my friends Mr. Twort and Miss Marshall visited you, or any thing mentioned in your letter to Mr. Twort; no, whatever is said or done that is evil, I know who is the author of it, and on him the blame of all shall rest. While my love shall abound towards my fellow man, and over him will I weep; though he may draw his sword against me and wound me to the heart, I will say with my divine Master, " Father, forgive them, for they know not what they do:"—for sure I am, that man would be good if Satan was destroyed and God dwelling in him—therefore I return not railing for railing; but O, may God, by his Almighty power, rebuke the tempter, the destroyer, and the devourer of man's happiness. And this I know he is now come to do—but this he will do in man, not without his consent, no, but by the voluntary act of his own will, and God has promised that every truth shall be laid before man by the comforter, as it is written, he shall take of mine, and show it unto you, he shall guide you unto all truth. But this is required of man, to prove all things, to know and prove if God does speak; and to ascertain this, there is (on the part of man) required patience, humility, self-denial, and great fear, because, all along, we have been informed, that in the end, the mystery would be great, for no man in any age of the world, however favoured with divine revelation, was ever able to form any idea of the way and manner of the Lord's coming in the end, for God kept this a profound secret until the time:—did the Patriarchs know? no; did the Prophets or Apostles? no; did the instruments in these days know? no, not one of them, not Joanna Southcott herself, though they all spoke of it by the Spirit, yet the knowledge of it was withheld from them. Therefore, seeing that the way of wisdom hath been hidden from the eyes of all living, yea, kept close from the fowls of the air, how careful ought men to be now we are come to the end, lest haply, we be found fighting against God, and if found in this order, it will be their last fight, as there will be no more offering for sin now, but a certain fearful looking for of judgment and fiery indignation, that shall devour the adversaries, for the false spirit of Belial must now be removed out of the way, and the usurper must now give way to the rightful heir,—let me ask, What should we now be contending for, who shall be the greatest in the Kingdom of Heaven? God forbid; but rather let it be What shall I do to inherit the crown set before me? how shall I bring a pure heart before God? how shall death be destroyed, and eternal life be established in me, that I may be for ever in the divine life, and become a worker with God, for the establishment of his kingdom of righteousness and peace and joy in the Holy Ghost, universal, for if I am a Paul, I must have a Paul's spirit, a Paul's zeal; and that I might possess these, I must have a Paul's miraculous

calling, I must have a Paul's teaching, for the former Paul was but a type or shadow of the Paul spoken of in the writings of Joanna Southcott, now to appear at this time, and all his Epistles are speaking of this time (the world to come), all his writings are the wisdom of God in a mystery. Let us look at the former Paul a little—First, his name was Saul, which signifies Hell, or the Grave—and is not this the awful name of every man under the fall, and therefore it is written, Death and hell shall give up the dead that is in them, that is, the hearts of men are death and hell, and they, by the power of God, shall give up their dead wisdom; O, death, I will be thy plagues! O, death, I will be thy destruction! Then death and hell must be destroyed in this Paul, that he might have on the new name, for the name Paul, signifies one that hath obtained rest, the entry into a flock—marvellous. Now, the true Paul will acknowledge that he was a blasphemer, that he persecuted the church of God, that he was an injurious person—moreover, he must be caught up into Paradise to have those mysteries explained unto him, that no man ever knew before—the mystery of God, of the Father, and of Christ—that he might be qualified to preach among the Gentiles the unsearchable riches of Christ, for it was not the former Paul that had this revelation; no, it all stands for the end.

I might say much more on this subject, but enough is here said to detect the imposture. There can be no deception practised now; it will not do for any one to say why—the word through such and such instruments declare me to be this character. O no, this will not do, for he might be spoken unto through those persons, perhaps, as the shadow, or for some other deep and weighty ends. But he must know what it is to be caught up into paradise himself, and there have the mysteries of the kingdom of heaven revealed unto him, that until this time have been a profound secret hid in God from all; he must know something of the light shining in him above the brightness of the sun, to be smote with blindness, and then restored again by divine power, and the Son of God revealed on him. Now Sir, see how impossible it will be for any man to impose himself on the people as this character; for the signs of an apostle must be found in him, done in him by the finger of God; therefore whosoever professes to be the Paul without authority, as is here written, their folly will be exposed before all men; but as to Pauls and Peters there will be many, for as such all must come confessing their sins, but as to this particular character (Paul) God has put it out of their power of any one to deceive. Sir, you called what I read at your house a piece of patch-work; well, Joseph's coat was a piece of patch-work, and I know that I shall not to be ashamed of my piece of patch-work, for it was made by a skilful hand, however contemptible in your eyes; and however this letter may may be received by you, I shall have the happy reflection that I have given you a friendly caution; and I warn you to take heed lest your last error be found to be worse then the first: the Lord choseth whom he will to do his work, "let the potsherd strive with the potsherds of the earth," but woe to him that striveth with his Maker. "Woe to him that saith to his father, what begettest thou? or to the woman what hast thou brought forth?" Isa. xlv. 9, 10. You said that Joanna's child was begotten by the Devil, but now God will prove to all the mockers whether he was a Devil or no, for these be the days of vengeance. (Signed) JOHN.

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."—John xii. 48.

So now your flight is surely come,
From evil fly away;
Your foes away from you shall fly,
That do my will obey.
My will is this, that you should take
My word and eat it up;
Give up your wisdom for my sake,
Tis then the foe shall drop.
No more dominion he can have,
My power shall set you free,
From sin, from sorrow, and the grave,
And you shall live in me.
And I am love, to no other law,
Do I on you impose,
This burthen you can easy bear,
Then on my love repose.

I Jesus did my life lay down
Upon the cursed tree,
And now I've took it up again,
From sin to set you free.
I Shiloh now will gather in
My Father's children all,
And bind them to the choicest vine.
That now for mercy call.
I Christ declare I now am come
To end the law of sin,
And plant myself in every heart
That now will take me in.
And be ye lifted up ye doors,
Your hearts is what I mean,
Take me the King of glory in,
And you with me shall reign.

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